



AN
A C C O U N T
 OF THE
Unjust Proceedings,

IN
 Some Matters of Difference,

BETWEEN

Mr. William Collins and Isaac Marlow;

BY

Several Persons who pretend upon plain
 Evidence, to acquit the *One*, and to
 give their Judgment against the *Other*.

THere being a Written Paper brought
 by a Friend, and left with me for a
 short time, wherein some Persons had
 assumed the Liberty of passing Judg-
 ment against me; And being otherways inform-
 ed, that *Mr. Benjamin Keach* had printed two

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or

or three single Papers of the same Matter, relating in part to the same Difference between Mr. *Collins* and me, and that this Printed Paper was design'd to be joyned to another Paper, which I believe to be the same I first mentioned; because I have also heard, that that Paper was intended to be Printed; and having sent to Mr. *Keach* in my own Name, and other-ways endeavoured to get the sight of one of his Papers, but cannot do it, it being pretended that they were not Corrected; and perceiving by the fewness of the Number aforesaid that I hear are Printed, that they are not designed to be made very Publick, but rather to be Privately used to serve a present Interest; from which Clandestine Method of Proceeding, and the Reflections of the Written Paper, it being, as I am informed, read in the Presence of too great a Number of Persons to have the Contents thereof concealed, and since given forth to Mr. *Collins*, I have no better way as I know of, to defend my Name and Reputation from being wronged, than for Truth's sake, least that should suffer with me, to give some Publick Notice of this Matter; to the End that if any Persons have ought to say, for which they think I am blame-worthy, it may fairly stand the open Tryal of all Sober Christians in our Profession, that will take the Pains to look into it, which is a more just Way, than to Rob me secretly of the Equity and Reputation of my Cause. And not knowing but this Paper may happen to come to the Sight of some Persons, that are unacquainted with the first Occasion of our Present Differences, I shall
 briefly

briefly Premise some things for their better Information.

There having risen some Persons who first troubled the Baptized Churches with Challenges of Disputes, Preaching and Printing for the common Way of Set-Form Singing, in the Publick Worship of God, I and others thought it our Duty, for the preservation of the Peace of the Churches, on their Setled Constitution, to improve our Talents, in defence of the Truth against that Humane Innovation, which through the Blessing of God we have done with good Success, Clear Confutation, and the Publick Overthrow of their Cause, at last from the Confessions of their own Pens, notwithstanding their Unfair and Dishonest Dealings and Baseness in particular against me, as may be seen in my Printed Books, referring to them: And I find the Spirit of Persecution is still endeavouring to draw a Cloud over my Publick Testimony against the Erroneous Principles and Dishonest Practices of my Antagonists, as will appear in the following Narration.

And to proceed, having considered the aforesaid Written Paper left with me, I returned by the same Hand to the Authors of it, a Paper signifying, That if they would send me that Paper Witnessed, or Signed, or any other Paper of the same Nature, I would return them some brief Observations in Answer to it, in Order to prevent the Publick Mischief of their Printing of it, which I thought might fall (not on me) but on themselves and others: And having managed Matters with them, so as to prevent that

Mischief, unless they will act like Men casting off all Common Prudence, as well as Justice and Equity, in our present Difference, I shall present the Reader with my Answer to a Paper they sent me, Testimonially subscribed unto by several Persons, which Paper differs but little from the first, that contained all the Matter in their last Paper herein answered. And to the End my Paper sent them in Answer to theirs may be the better distinguished by the Reader, from what I have here added, I have caused it to be printed in a different Letter, as immediately follows.

The First Thing in that Paper which I shall here take Notice of, is, what I find therein concerning my Charging Mr. William Collins with a false Translation of a piece of Latin, at the End of Mr. Benjamin Keach's Breach Repaired, and with doing of it with a Design to decieve his Unlearned Reader. To which they say, That to this Charge, the Matter appeared plainly before them, that the Translation aforesaid was altered at the Press, from what it was in Mr. Collins his Copy, but without the Knowledge, Privity, or Consent of Mr. Collins, and they acquit him of the aforesaid Charge.

To which I briefly Answer, That they do not tell us who altered the Translation they speak of at the Press, nor on what Evidence they acquit

acquit Mr. Collins of it: Nay, altho' since I received their aforesaid Paper, I sent a Letter by several Brethren, that desired them to let me know who was the Author of that false Translation, (as appears to them) in Order to return my Answer to that particular; yet they, or those of them that were then together, refused to tell us who was the Cause thereof, which gives me ground to suspect, that they themselves fear the plain Evidence they pretend to, cannot bear the Tryal of my Answer; and therefore I have reason still to impute that false Translation to Mr. Collins, and none else.

Secondly, They tell us, that Mr. Collins caused a Letter to be immediately sent to me by a Porter, who returned, and declared to Mr. William Collins, and Mr. Keach, that he delivered it into my own Hand, and soon afterwards a Book, with the Translation corrected, which they say I acknowledged I received.

Answer, The Corrected Book that I acknowledged I received, was only the same that I sent my Brother, Mr. Luke Leader, to Mr. Keach's for. And as to the Business of the Porter, I never heard that such a Porter could be produced; and I leave it to the Judgment of all impartial Christians,

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ans, whether there is any Reason to credit Mr. Keach and Mr. Collins in their own Cause, who are in an Evil Confederacy against my Sincere Testimony in my last Book to the contrary, till they have given Christian Satisfaction for the Wrong they have done me and others in Print, by their unjust Dealings, which are so fastned upon them, and plainly proved against them already in several Prints, that they have not been able to clear themselves of the Guilt thereof; some of which things, relating to Mr. Collins, are not so much as nam'd in my Accusers Paper; so that their Attempt to clear Mr. Collins is but in part, and they fail of this, to their great Shame.

Thirdly, They say, that Mr. William Collins published this Expression, "That
 "at the Assembly, to the best of his Re-
 "membrance, Mr. Marlow had nothing to
 "Answer for himself. And that in my
 "last Book I published they affirm, that I said,
 "it's a contrived Lye of Mr. Collins, so
 "to charge me that I answered nothing for
 "my self. And they farther say, That upon
 "Examination of this Matter, some of the
 "Elders, who were present at the Assembly,
 "do very well remember, that Mr. Mar-
 "low answered nothing to the Charge of
 "Mr. Collins. And whereas Mr. Col-
 "lins

“ lins exprest himself modestly, that to the
 “ best of his Remembrance, Mr. Marlow
 “ made no defence : From all which (say
 “ they) we conclude it's very injurious and
 “ unjust, for Mr. Marlow to accuse Mr.
 “ Collins of a contrived Lye, and we do justly
 “ acquit him of the same, a Lye being the
 “ Character of a Man of a very corrupt Con-
 “ science, and a Contrived Lye the worst of
 “ that kind of Evil.

Answer 1. They do not tell us who those Elders are, that they say do very well remember, that at the Assembly I answered nothing to the Charge of Mr. Collins ; and therefore we may justly question the Truth of what they say, considering that in my last Book there is the Publick Testimony of some of the most Honourable Elders in our Association, and other Credible Witnesses, who testify against Mr. Collins's false accusation of my being self condemned, and who also say, that I did strongly persist in my own Vindication in that Assembly.

2. That positive Affirmation of theirs, that I said it's a contrived Lye of Mr. Collins so to charge me, that I answered nothing for myself is a base Untruth, and such a wicked Accusation, as no Honest Heathen, Turk or Jew, in their right Senses, would against the Light of Nature, dare to utter from

the sight of any of my Books, as they have done. For those Words of Mr. Collins, (at the End of Mr. Allen's Vindication) That I had to the best of his Remembrance nothing to say in my own Defence, tho' they were testify'd against under the Hands of several Credible Witnesses in my last Book, yet they were not at all charged by me, or any of my Witnesses, on Mr. Collins as a Lye, or as any Evil, but in my last Book, Entituled, A Clear Confutation of Mr.

* The five Witnesses against Mr. Collins, are, Mr. William Kiffin, Pastour, Mr. Robert Steed, Pastour, Mr. John Scot, Pastour, Mr. Hugh Smith, Minister, and Mr. Luke Leader.

Richard Allen, pag. 39.

I have shewed (and its there confirmed by five * Credible Witnesses) that Mr. Collins's Assertion, that I was self-condemned at the Assembly, is a Contrived Lye, which principal matter of Fact there charged and proved against Mr. Collins, my unjust Judges have taken no Notice of at all in their Paper, but instead thereof they have in an evil Confederacy falsely accused me with another thing, viz. That I said it's a Contrived Lye of Mr. Collins, so to charge me, that I answered nothing for my self: For which false and wicked Accusation, those Judges ought to manifest true Repentance, before either their Words or Writings will deserve the least

least Reputation among the Sons of Men.

3. The Authours of the Paper I am here answering, (if it be true as they say) do clear me of the self-condemnation, which Mr. Collins contrived a Lye to accuse me with: For if it be true, that several Elders do very well remember, that at the Assembly I answered nothing to the Charge of Mr. Collins, then it's evident, that I uttered nothing like self-condemnation; and if Silence be self-condemning, we may equally affirm, that our Saviour condemned himself, (when he was silent before the High Priest, and said nothing to the Accusation of those false Witnesses that rose up against him) which for any to say of Christ is Blasphemy, Mark 14. 57, to 61, or 62. So that those Judges, in what they say to clear Mr. Collins of his Lye, have (I suppose it is unawares) cleared me of his false Accusation, and fastened his Lye upon him, if what they say of the Elders be true.

Isaac Marlow.

Having thus recited my Answer, which I sent them on the 3d. of May, 1697. I shall here proceed (in order to take some farther Notice of several things in their Paper) to recite Mr. Collins's Paragraph in the last leaf
of

of Mr. Keach's *Breach repaired*, wherein the false Translation of the *Latin* is, and shall make some Breif Observations on it, and produce some new Evidence to fasten the false Translation on Mr. Collins, whose Paragraph immediately follows.

"The Author which Mr. *M.* cites out of "*Marlorate*, on *Mat.* 26. 30. pretends it is uncertain with what Words they praised God; that "is, whether it was with the common Passover "Hymn, or some other of Christ's own, which "might be more suitable to the Occasion; and "whether they Sang this Praise, or Spake it "Simply, the following words of the Author "not being well render'd by Mr. *Timme*, I "shall set down, they are these, *Gracum ver-* "*bum laudem quidem, maxime qua Deo debetur,* "*includit, non autem necessario evincit, quod ce-* "*tinerint*; i. e. The Greek Word indeed in- "*cludes Praise, chiefly that which is due to* "*God, but undoubtedly it doth evince that* "*they Sang: 1. From the Genuine Significa-* "*tion of the Original Word. And, 2. From* "*the Current of Learned Men, who go this* "*Way.*

Thus the *Latin* was falsely *Englished*; for it should be as it was Corrected by them, *viz.* *But it doth not necessarily evince that they sang,* which is the same in sense as my Author Mr. *Timme* reads it, *viz.* *But it doth not thereupon follow that they did Sing it.* Now as to the Correction that was made, (after this Abuse was taken Notice of abroad) the whole Paragraph was not taken away, as it ought to have been, neither was the former part of it at all altered, which

which discovers the Design of Mr. *Collins* to deceive his Unlearned Reader with the false Translation of the *Latin*, as plainly appears from the Paragraph;

1. Because Mr. *Collins* findeth fault with Mr. *Timme's* Translation; for pretending it is uncertain whether they sang that Praise, or spake it simply, and then in Contradiction to him he asserts from the *Latin*, that *Undoubtedly it doth evince that they sang*, which false Translation agrees with Mr. *Collins's* former Contradiction of Mr. *Timme* in the Paragraph.

2. Because for Mr. *Collins* to tell us, that Mr. *Timme* had not well rendred *Marlorate's* Latin, when he had rendred his true Sense, he must needs do it on purpose to deceive his Unlearned Reader with his false Translation of it; for otherwise seeing Mr. *Timme* had done it in the right Sence, there was no need at all for Mr. *Collins* to write that Paragraph, or any thing else against him.

3. 'Tis plain, that the Word [not] was left out on purpose to deceive his Unlearned Reader, because there is no Reason to believe, that Mr. *Collins* did design positively to affirm from *Marlorate's* Latin, that Christ and his Disciples did not sing the Hymn after Supper, or that he translated the *Latin* to give an Undoubted Testimony to overthrow his own Cause, but that he made that false Translation to make his Unlearned Reader believe, that undoubtedly they did sing, when he knew in his Conscience that the *Latin* leaves it undetermined, saying only, *That it doth not necessarily evince (or shew) that they sang*, Mat. 26. 30.

4. It

4. It appears, that Mr. *Collins* wrote that Paragraph, on purpose to make that false Translation, otherwise the Paragraph as afterwards corrected is a plain Contradiction to it self: For he in the former part of it, that was never altered, as I hinted before, findeth fault with Mr. *Timme's* Translation, for pretending it is uncertain whether Christ and his Disciples sang, and then Mr. *Collins* tells us in his false Translation, that they did undoubtedly or certainly sing; and he in the latter part of it, as Corrected, makes it uncertain whether they sang or no, and so contradicts his former Words. And therefore seeing the Paragraph, as Corrected, is not Sense, but a plain Contradiction of it self, and that the False Translation of the *Latin* renders the Paragraph true English, Coherent, Agreeing, and good Sense, and that there is no reason to think Mr. *Collins* did write the former part against Mr. *Timme's* Translation, to confirm its true Sense, as Corrected afterwards in the same Paragraph, but that he wrote it as uncorrected, to oppose our Author's Evidence of the Simple Signification of the *Greek Word Hymneo*, to Praise: It must then follow, that Mr. *Collins* could have no other End in writing against Mr. *Timme's* true Sense, but to deceive his Unlearned Reader. And seeing Mr. *Collins* both in Converse and Print, has so own'd himself as the Author of that Paragraph, that he cannot impute the Writing of it to any other Person, he cannot any ways clear himself of that false Translation of the *Latin*.

S. Mr.

5. Mr. *Collins* appears to be Author of that False Translation, from the Account the Printer has given of it to clear himself to two or three Credible Witnesses, who have lately given me their Testimony in writing, signed with their own Hands, that when they asked the Printer, who made the *English* contrary to Mr. *Timme's* Translation of *Marlorate's* Latin, he said, that he did think, that Mr. *Keach* had said some time since, as if they two had done it by Agreement; but, said he, I know not of any thing more, then that I agreed to Print it as he ordered it, for we do not use to alter Copies, except it be to rectifie the Words, and make them good English, if they are not so, but to print them according to the Mind of the Author. And the Printer's Son told them to this Effect, that he did not Correct it, nor Compose it, as he remembred, but he was Confident of this, that Mr. *Keach* finding as he thought, that the English put down by Mr. *William Collins* did not suit his Design, altered it himself, and said, he did not doubt but Mr. *Keach* would own it, because he did acknowledge it in a Paper he had lately printed at their House, wherein to clear Mr. *Collins* he took it upon himself, and he did not remember above two of them Papers printed.

Thus you see what the Printers have said: My Observations follow:

1. That altho' the Printer thinks, that Mr. *Keach* had said, as if they two had done the false Translation contrary to *Marlorate's* Latin, laying the Fault on the Printer as well as
on

on himself, yet we see how the Printer clears himself from printing it otherways than according to Order. And,

2. That the false Translation is imputed as it seems in Mr. *Keach*'s Paper to him alone. Now seeing I cannot obtain the sight of his Paper, I have reason to believe that he suspects it to be so slight a thing, as that it cannot bear the Tryal of my Answer, or that Mr. *Keach* has so worded the Contents thereof, as that he can play fast and loose with the Matter to help Mr. *Collins* and himself too, when and where he pleaseth it should serve either Interest. However, seeing Mr. *Keach* has conceal'd the sight of his Paper from me, notwithstanding (after I was satisfied they were printed) I sent a Friend with a Letter under my Hand on purpose to himself for it: And considering that I also sent some Friends with a Letter of Request, or Desire, under my own Hand, to know of my unjust Judges, who was the Author of the false Translation, and they also refused to tell me who the Author of it was, to their Appearance, I have therefore no reason to impute that wilful Abuse, viz. the false Translation, to any other than Mr. *Collins*, who (excepting what pertains to that) has own'd that Paragraph in Print, and otherways as the Author of it.

6. It appears that Mr. *Collins* was the Author of that false Translation, for it is not rational to believe, that Mr. *Keach* without the Agreement of Mr. *Collins* would dare to make so great an Alteration in the Translation, as to

put the Word [*undoubtedly*] into the English; when he might have served his Design with only leaving out the Word [*not*] and have excused it with the Pretence of an accidental Blot in the Copy, that covered it from the Printer, or otherways concealed his Fault from Mr. *Collins*, without hazarding the Favour of his Friendship, by abusing his Translation with putting in the Word undoubtedly (instead of the right Words) which shews not only that the False Translation was made on purpose to deceive, but also that it is not likely Mr. *Keach* with so great an Alteration, asserting the Current of Learned Men for it, made that false Translation without the Agreement of Mr. *Collins* to it, or rather, if they did it by Agreement, then (from what hath been proved from the former part of Mr. *Collins's* Paragraph) 'tis plain that their Agreement was only Mr. *Keach's* Consent and Approbation of the false Translation, which Mr. *Collins* had made and contrived to deceive his Unlearned Reader with, among whom those Books were likely most to be dispersed.

7. It appears, that Mr. *Collins* had a Design in Writing that Paper, wherein the false Translation is, to abuse some of my Authors, or knew that he had done it from the Title that is on his Paper, viz. *Some Reflections on Mr. Marlow's undue Citations of several Learned Men*: For, considering that neither Mr. *Collins*, nor any others, have been ever able to shew that I have falsely cited any one Author, or to manifest that I have added to them any more than their due; it is therefore evident from
the

the Title Mr. Collins has given, or Consented to, by suffering it to remain on that Paper, that he designed to abuse some of my Authors, or knew that he had done it, under Pretence that I had not duly cited them; otherwise he would have thought the Title to be a wrong Title, and should not have let it pass into the the World.

8. It appears, that Mr. Collins was the Author of that false Translation, from the Testimony of a Letter I have now by me, Written and Signed with Mr. Keach's Name, by his own Hand, which Letter is in my *Narrative of the Rise, Occasion, and Management of the Controversie of Singing*: Printed about five years agoe, at the End of my *Reply to Mr. Keach's Breach Repaired*.

For, in a Letter I sent Mr. Keach, which is also Printed in the aforesaid Narrative, I excepted against Mr. William Collins, for dealing so disingenuously with me, at the End of Mr. Keach's Book, and I only there mentioned in particular his Dealing so unfairly by my Author Mr. Timme, (the very Case in hand of the false Translation) to which Mr. Keach in his Letter return'd me this Answer, in these Words, viz. *Brother Marlow, I have received yours of the 20th. of this Month, and in Answer thereunto, I reply to your Exception against Mr. William Collins: That which is contained in that wrote by him, is not matter of difference between you and I, therefore that I am not concerned with in choosing him and the Rest; viz. that he choose to meet together with others chosen by me, to inspect into Mr. Keach's Abuses in his Book, which*

I had before complained of. Now seeing Mr. *Collins's* unfair Dealing with Mr. *Timme*, which was about the False Translation, is said by Mr. *Keach* (in answer to that particular) not to be matter of Difference between him and me ; and that he also tells us, he is not concerned with that contained in that wrote by Mr. *Collins*, viz with that unfair Dealing with Mr. *Timme* and *Marlorate's* Latin in Mr. *Collins's* Paper, 'tis very plain that Mr. *Keach* has there cleared himself of the false Translation, and fixed it on Mr. *William Collins*, as the Author of it.

In the next place, as to the Correction which is talked so much of in Defence of Mr. *Collins*, and that he sent a Letter by a Porter to me, I have this to say, that before I had read Mr. *Keach's* Breach repaired quite through, I first heard of the false Translation, neither from Mr. *Keach* nor from Mr. *Collins*, but from the Noise that was spread abroad of it by others ; and before I had seen it corrected in any Book, my Brother, Mr. *Luke Leader*, brought me the Correction in Writing, from a Book Mr. *Keach* shewed him, and my Brother wrote it with his own Hand, and it still remains in my Uncorrected Book, (which to my best remembrance Mr. *Keach* gave me) and after this I desired my Brother to bring me a corrected Book from Mr. *Keach*, who took down several of those Boks from off his Shelf, before he could find one of them corrected, which was the first I saw of them, and I believe I never saw above one more Corrected. Moreover, some time after they were pretended to be corrected, I enquired for

one of those Books at Mr. Keach's Bookfellers, and at another place where they were to be sold; the one offered me one of those Books uncorrected, and the other told me he had none so altered, and that he knew nothing of it. Besides, no longer ago than in the Months of *June* and *July*, 1696. 'tis testified to me, and I can shew it, that two of those Books were bought at Mr. Keach's, or of his Daughters, that sold them in their Shop, both of which are uncorrected.

So that I believe the Correction was made but of a very few, only at first to blind my Eyes, that I should not give any Publick Notice of that Abuse. And as to the Letter they say was brought me by a Porter, about the Correction of that false Translation, I shall further Answer, as I did before in my last Book, Entituled, *A Clear Confutation of Mr. Richard Allen, &c.* pag. 37. That I have not the least knowledge of any such Letter that was sent me, or came to my Hands from Mr. Collins, or any other Person whatsoever, concerning that Matter, (and I here add) or that I ever heard the least mention of any such Letter or Porter, till last Summer, after Dr. Russell's *Animadversions on Mr. Allen's Essay* was Published, wherein he took Notice of Mr. Collins's false Translation, which was about five years after it was pretended that Mr. Collins sent that Letter: But if he had sent me an hundred Letters, to signify his Correction, they could not clear him of his first design, to abuse his Unlearned Reader with his false Translation of the Latin.

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Moreover, my false Accusers in the beginning of their Paper say, That *Having seen a Book lately Printed and Published by Mr. Isaac Marlow, — Wherein there are very scandalous and false Reflections upon him, (viz. Mr. William Collins) the Elder of the Church, which render him unworthy to be a Member with them, much more their Pastour ; and whereas there is no Remedy in a Church-way against the said Mr. Marlow, he being at present no Member in any of the Baptized Churches in and about this City, or elsewhere, We hold it our Duty — to put the Matter of Fact, as it appears upon Evidence before us, with our Opinion of it, in Writing, that our Reverend Brother (viz. Mr. William Collins) may make use of it for the clearing of his Innocency, as he shall see cause ; and that we may bear our Testimony against the Proceedings of Mr. Marlow, as scandalous, and tending to the Disturbance of the Peace of Churches, and that all Persons that are in our Communion may mark him as such.*

Answer 1. We may plainly see what Adverlaries my false Accusers are to common Justice and Equity, when it pinches one of their Singing-Party, for they count it a Disturbance to the Peace of Churches, for me to complain of the Publick Wrong committed by Mr. Collins ; and they are so averse to the Authority of Jesus Christ in his Church, that altho' before they sent me their Paper herein answered, in a Paper I sent to them in Answer to their Minds, by two Messengers, that I should bring the matter of Difference between Mr. Collins and me to a hearing before them, I

gave them my Opinion, viz. That seeing they concerned themselves, that the matter of Difference should not lye as it did, Mr. *Collins's* Church, whose proper business it is, should be rather moved to look into it, yet notwithstanding this, they would not desist from their Arbitrary Proceedings against me. Nor have they given me the least Answer to another Paper I sent them on *May* the 24th. 1697. wherein I signified, that I heard they had given forth their Paper to Mr. *Collins*, and that I expected Satisfaction from them for it.

2. Observe, how they are for setting their Mark upon me, so Publickly, that all Persons in their Communion may take Notice of me, as such as they represent me to be ; but seeing my Charge of a contrived Lye is confirmed against Mr. *Collins*, in my last Book, by the Testimony of such Worthy and Credible Witnesses as Mr. *William Kiffin*, Pastor, Mr. *Robert Sreed*, Pastor, Mr. *John Scor*, Pastor, Mr. *Hugh Smith*, Minister, and Mr. *Luke Lender* ; and considering that the farther matter of Fact in difference between him and me is published in Print, I hope our People know me so well, as to distinguish me by my true Marks from Mr. *Collins* and his Confederates : And surely their Time had been better spent in humbling themselves for their Iniquities, and in wiping the black Mark of their Paper from off themselves by true Repentance, instead of giving it forth, as I heard they did, to Mr. *Collins*, since I sent them my before-recited Answer to it.

3. I desire it may be noted, what a persecuting Spirit is like to follow me, if I should joyn my self to any Church, and how troublesome my Adversaries would be to the Peace and Union of any People that should receive me into Communion; seeing they would seek their Remedy, as they call it, or rather their Revenge against me by them: For 'tis rational to expect no better Dealing from them, than their false Testimony already given, or instead of that false Accusation in their Paper, some other piece of Forgery, that would pass a Church easier with their pressing Influence, to sway the People to a wrong Judgment against me, to blemish my Testimony for Truth and Righteousness: And had those Singers power suitable to their Wills, I believe I should quickly feel the Smart of it, for my Faithfulness to the pure Interest of the Baptized Churches, and for Reproving them for their Iniquity.

4. As to what they say in their Paper of my being at present no Member in any of the Baptized Churches, I shall farther Answer, That I believe they cannot but know, that I was lately a Member of a Baptized Church here in *London*, and that they, or some of them, have seen my Printed Case of *Separation* from it, which was never yet answered, nor the Truth thereof, as I know of, at all denied by the Church, or any Member of it. And were there any particular matter concerning my Proceedings, for which I could be justly blamed, I believe I should, e're now, have heard enough of it in Print; but the Lord has so directed my Steps, as to shut the Mouths of all
Men

Men in Publick, whatever private Insinuations they use against me. And tho' I am not again joyned to any People, it is not because I cannot find in this City a Baptized Church in Gospel Order, that as a Church, I could have Communion with at the Lords Table, if it were not for the Corruption of some Singing-members in their Fellowship, who bar my Conscience from their Communion.

5. As to what my Unjust Judges also say in their Paper, that my Reflections on Mr. *Collins*, in my Book lately Published, render him unworthy to be a Member of the Church, much more their Pastor, I shall only return this Answer, that seeing my Reflections are so just and true, that neither he nor his Friends are able to clear him of any one of them; it then follows from the Judgment of his own Friends, and my Adversaries, that he is unworthy to be either a Pastor or Member of the Church; and I beleive so too, while he is under his present Circumstances of Sin. And I likewise believe the same of his Fellow-Singers, the Authors of the aforesaid Paper, who are also unworthy of Church-Communion, 'till they have manifested true Repentance for their unjust Judgment, false Accusation, and Forged Lye against me deceitfully, to cover Mr. *Collins's* Lye: And whoever reads the Controversie of Singing from first to last, they may plainly see that with the Bringing among our Churches the false Worship of Common Set-form Singing, there has appeared in it's Defence such a Dishonest Spirit of Deceit and Lying, as ought to be abhorred, and count-
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ed unworthy of the Society of all sober Men, and is a plain Mark of an apostatizing Spirit from true Religion, *A Lye being* (as my false Accusers say in their Paper) *the Character of a Man of a very corrupt Conscience, and a Contrived Lye the worst of that kind of Evil.*

To Conclude, I have shewed in my last Book, (called *A Clear Confutation, &c.*) not only how Mr. Collins has abused the Translation of the Latin of *Augustine Marlorate*, who was a Reformed Minister, and Faithful Martyr of Jesus Christ, but also how he has abused the Learned and Worthy Mr. *Ainsworth*, who in his Annotations and Translation of the Psalms of *David*, has eight several times given the Signification of the Greek Word *Hymnos*, to be Simply Praise, and in no one place as I can find, has translated it a Song of Praise, and yet Mr. Collins in his aforesaid printed Paper, has the Confidence to say, that Mr. *Ainsworth* on *Psalms* the 34. *Intends nothing else than a Song of Praise*; tho Mr. *Ainsworth* has there said no more on the Signification of the Word *Hymnos*, than *Tebilla*, in Gr. *Hymnos*, a *Hymn* or *Praise*. Besides, Mr. Collins in the same Paper, at the End of Mr. *Keach's* Breach Repaired, in Answer to me on *Psalms* 78. 63. has cited *Juv.* and *Trem.* thus, *Non Epithalamia celebrare sunt*, i. e. were not Honoured with a Wedding-Song: But this is a Wrong to those Authors, for *Juvius* and *Tremellius* in their Latin Bible translates the Text thus, *Juvenes ejus absumeret ignis, & Virgines ejus non laudentur*; that is, *The fire consumed his Young Men, and his Virgins were not Praised*: So that considering

See my *Clear
Confutation*, p.
7, 8, 43.

ing how apt Mr. *Collins* is to misrepresent and abuse Authors, and his wronging the first Baptized Churches, contrary to their Printed Confession of Faith; which testifies against his Publick Slander of them, and his Commendation of Mr. *Allen's* Cheat, about the *Hebrew* Rhime and Metre, and his contrived Lye against me, which is justly so termed, from his Design to deceive with it, and from his deliberate doing of it, by Writing his Contrived Deceit, and giving of it forth to Print: I think therefore we have no Reason to Credit his Words or Writings, 'till he has manifested Sincere Repentance for those Evils.

Moreover, I have also shewed in my last Book, (Entituled, *A Clear Confutation of Mr. Richard Allen, and his five Commendators, from their own Confessions*) what a Pernicious Popish Error Mr. *William Collins* and his Companions have broached in Print among our Churches; viz. *That Christian Churches have liberty to Order such Accidental Modes and Circumstances of Divine Worship, as are not particularly prescribed in the Word, as they shall judge most for Edification*: Which strikes at a Foundation Principle, and tends to the Ruine of ours, and the Protestants Reformation more in General; it being, as I have proved in my aforesaid Confutation, opposite to the Principle of our first Reformers from Popery, and is contrary to the *Presbyterians, Independants, and Baptists* Confessions of Faith, *Article 1. and Art. 21, 22.* To which last is Mr. *William Collins's* Name: So that he is Apostatizing in Spirit

Spirit, from a Foundation-Principle of the Protestant Reformation: And let the Reader judge from what I have said, whether it be not from Moral Honesty too.

I shall only add, That as I never had any Difference with Mr. *Collins*, in any other matters than of Religion; so my Conscience bears me Witness, that I have not thus discovered his Iniquity, from any Prejudice against him, but that the Truth he has endeavoured to stifle by his Deceit, may be made manifest; and to discourage him and his Confederates, (and others hereafter) from defending their Errors by such Foul and Mischievous Ways, which if they were not laid open, and made Exemplary, to deter others, no sober Christian would be able to appear publicly for the Truth he professeth, tho' it be never so violently assaulted, without the hazard of his Honest Reputation, his being tyred with the Increase of Charge in printing, and of such a Labyrinth of Difficulties, as but few are able to pass through; which I hope the Lord in his due time will deliver me from, and discover to our Churches, and make them sensible of the base Confederacy of my Adversaries, and their Treachery, against the Baptized Interest in this Nation, more and more.

Isaac Marlow.

London,

July 2.

1697.

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But ye are Forgers of Lyes, ye are all Physitians of no Value, Job 13. 4.

The Proud have forged a Lye against me, Psal. 119. 69.

Deliver my Soul, O Lord, from Lying Lips, and from a Deceitful Tongue, Psal. 120. 2.

I hate and abhor Lying, but thy Law do I love, Psal. 119. 163.

Lye not one to another, Col. 3. 9.

Thou shalt not bear false Witness against thy Neighbour, Exod. 20. 16.

A false Witness that speaketh Lyes God bareth, Prov. 6. 19.

A false Witness shall not be unpunished, and he that speaketh Lyes shall not escape, Prov. 19. 5.

The Mouth of them that speak Lyes shall be stopped, Psal. 120. 11.

Thou shalt not bare thy Brother in thine Heart, thou shalt in any wise rebuke thy Neighbour, stand not suffer sin upon him, Lev. 19. 17.

Ye shall do no Unrighteousness in Judgment, thou shalt not respect the Person of the Poor, nor honour the Person of the Mighty, Lev. 19. 15.

Now we commend you Brethren, in the Name of our Lord Jesus Christ, that ye withdraw your selves from every Brother that walketh disorderly, and not after the Tradition which be received of us, 2 Thes. 3. 6.

He that covereth his sins, shall not prosper; but whoso confesseth and forsaketh them, shall have Mercy, Prov. 28. 13.